

Liturgies - Engl. Ch. of Prayer
3405.c.

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POSITIONS concerning the Differences between the True English Liturgy, and the deformed disordered Cranmerian Changeling, by which it was Supplanted.

1. **T**HAT THE FIRST BOOK of Ed. 6. which was Composed by [known Persons] The Arch-Bishop of Canterbury, and certain of the most Learned and Discreet Bishops and other Learned Men of this Realm, appointed by the King to draw up the same, with respect as well to the most sincere and pure Christian Religion taught in the Scripture, as to the usages in the Primitive Church, as by the Sr. 2. & 3. Ed. 6. c. 1. is declared, and by the said Sta. is Enacted to be used, is moreover by the Sta. declared to have been by the Aid of the Holy Ghost with one Uniform Agreement of them concluded and set forth: and again by Sta. 3. & 4. Ed. 6. c. 10. A Godly Order agreeable to the Order of the Primitive Church, and in it nothing to be Read, but the very pure Word of God, or what is evidently grounded upon the same: And again by Sta. 5. & 6. Ed. 6. c. 1. A very Godly Order, agreeable to the Order of the Primitive Church, very comfortable to all good People desiring to live in Christian conversation; and most profitable to the State of this Realm: And that the Doubts risen in the Use and Exercise of it were rather by the Curiosity of the Ministers and Mislanders, than of any other worthy Cause.

2. That THE SECOND BOOK of Ed. 6. (by which the former was supplanted) in the Principal part, that is, the Office of the Faithful, intitled, The Order for Administration of the Lord's Supper or Holy Communion, is directly contrary to the former in all or most of the particulars aforesaid, viz.

3. That it is not such a Godly Order, but the former Godly Order disordered, absurdly Inverted, interrupted with Impertinencies, maimed and dismembered in some of the Principal and Essential parts of that Office.

4. That it is not agreeable to the Order of the Primitive Church, but disordered and dismembered contrary to the Order of the Primitive and whole Catholick Church.

5. That it was not concluded by any unanimous Agreement of any certain known discreet Bishops or other Learned Men of this Church or Realm; but corrupted and disordered by the Counsels and Assistance of Foreigners, and by the Practice and Contrivance of Cranmer promoted in Parliament, and by Parliament Authority Schismatically imposed upon the Church and Nation, without the Consent of the Clergy of this Nation, or of any one of them, who is certainly known to have had any hand in it.

That

6. That it was not concluded by the Aid of the Holy Ghost, but disordered and dismembred by the subtle Instigation of the Spirit of Antichrist; to do despite to the Holy Ghost; to abrogate the Honour of our Saviour; abolish the Solemnity of the peculiar Christian Worship; to stifle even the true Notion of it; to bring it into Disuse; deprive us of the Benefit of it; and bring the Judgments of God upon this Church and Nation.

7. That it hath not been *Profitable to the State of the Nation*, but brought, 1. Severe Judgments of God upon the first Authors of it, and Corrupters of his Worship; and 2. All the Evils before mention'd design'd by that Wicked Spirit of Antichrist, upon this Church and Nation to this day.

8. That as the unhappy *Differences of Religion* have been a Principal Cause or Occasion of much of the Wars, which in these last Ages have Infested Europe; so the Corruption of this Liturgy is one Principal Cause of these Differences, Indefensible on the part of this Church by Law Established, and which makes it no glorious Church, but a *Schismatical Faction*.

9. That these things have been long since perceived, at least in a great measure, by many *Learned and Judicious Men* of these Nations, who have all desired, and some indeavoured to have them rectified.

10. That if these things be so, there is great Danger that a *Wilful Neglect*, (after a plain Admonition thereof by any Person whatever) in such as are in place of Authority, to Reform and Rectify these Disorders, Corruptions and Abuses in the Solemn Worship of God and our Saviour, may now produce the like Judgments of God upon themselves, if not also upon the Nation, as the first abused Corrupters thereof did upon themselves and the Nation heretofore.

11. That the setting up of the *Kings's Armes* in the place of our most Solemn Worship, and over the Commandments and the most holy Name of God, was an Insolent, Prophane and Impious thing: And tho it was first done by Factious inconsiderate People without Authority; yet if after notice it be Conniv'd at, or Tolerated by those who are in Authority, and may and ought to Reform it, it will become their Sin, and may provoke the Judgments of God upon them.

12. That as the *King's Arms* so placed is a proper Ensign for this Church, as an Emblem of the Subjection of their Religion to the Suprimacy of the Civil Power; so the *Flying Dragon* (in stead of the Sign of the Son of Man) upon the Spire of *Boro*-Church, the Peculiar of the Arch-bishop in the chief City of this Nation, is as proper an Ensign and Emblem of that invincible Power, by whose Operation and Energy the Corruption of the Solemn Worship of God, of the Discipline, and of other matters of Religion have been effectually accomplished and settled, under pretence of Reformation, and these Ensigns ever

13. That it is manifest that the *Superstition* of former Ages is in this turned into great *Prophaneness*; and that People, not only the Laity, but the Clergy also, are grown cold and senseless of the Dishonour done to God in these and other matters, so that divers things, which in former ages have been reputed great and provokeing Sins, are commonly now thought to be no Sins at all, or but mere Peccadillos

14. That the principal Cause of the Contempt of the Clergy is the just Judgment of God upon them for their Insensibility and little Concern for the Dishonour done to his Divine Majesty in these things and the Scandal of that and their temporizing compliances and Greediness of Preferments: and that there is great Probability that the time is at hand, that they will all be cast out, if they do not speedily awake and mend their Manners.

QUESTIONS concerning Prayers for the Dead.

1. **W**Hether Prayers for the Dead be any part of *Papery*, or a true Catholic Practice of the Church of Christ in the first, purest, and most flourishing Ages of it?

2. Whether S. *Paulinus* and S. *Augustin* for the *Latin Church*, and S. *John Chrysostome*, S. *Epiphanius*, S. *Cyril of Jerusalem* for the *Greek Church*, be not competent and positive Witnesses for their Age, that Prayers for the Dead was then the Practice of the whole Catholick Church, and believed to be an Apostolical Tradition?

3. Whether S. *Amobius* and S. *Cyprian*, &c. be not such competent Witnesses for the Age precedent; and *Tertullian*, who lived in the same Age wherein S. *John* writ his Revelation, for that Age, that it was then the Practice of the Church, and believed to have been received by Tradition from the Apostles?

4. Whether divers learned *Protestants*, both of the Church of *England*, and of foreign Reformed Churches, have not confessed and asserted this to be so, and desired to have the Catholic Practice restored?

5. Whether any of the *Late Writers of Controversy* against the *Papists* have denied this, or asserted any thing more against it, than that the Prayers for the Dead, used by the ancient Christians, do not prove *Popish Purgatory*? and who are they?

6. Whether there be any clear and express *Scripture* to prove that the State of all Souls, immediately after their departure out of the Body, is so determined, that they are incapable of any Augmentation of Glory, or Mitigation of Pain, or Benefit by Prayers, or any thing that can be done by the Living?

7. Whether it be not imprudent, and inconsistent with the Profession of *Belief of the Holy Catholick Church*, to reject the Authority of such a truly Catholick Practice, and become *Sectaries*, after the opinion of one or two particular persons?

8. Whether it be consistent with *Charity*, with due respect to the Body of Christ, which is his Church, and with Profession of the *Believe of the Communion of Saints*, to Reject such a Practice of *Communion of Saints*?

9. Whether the *Calvinists*, by opposing of this, have not greatly over-shot themselves, given great Advantage to the Cause of the *Papists*, and made their own worse, and indefensible in this particular?

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10. Whether it be not the truest *Wisdom*, and a *Duty* of manifold Obligation, to desist from all Contention in this case, and return to true ancient Catholic Practice.

ADDITIONAL QUESTIONS concerning *Prayers for the Dead*.

1. **W**HETHER the *Evidence* produc'd, in the late Tr. OF PRAYERS FOR THE DEAD dedicated to the Judges, for the Apostolical Authority of that Practice, be not as great as can be produc'd for Baptism of Infants, for Episcopacy, and for several of the Writings of the New Testament?

2. Whether there be any plain *Evidence* of any one Church upon the Face of the Earth since the time of the Apostles in Catholic Communion, where the most solemn part of the Christian Worship was ever performed *without Commemorations for the Dead*?

3. Whether *Refusal of Communion* with any Church, or Person, for that Practice, be not an implicit *forsaking the Communion of the whole Catholick Church* in all former Ages, and Actual Sin of Schism?

4. Whether to *put all such Commemorations out of the publick Offices* of any Church, be not a Contempt of the Authority of the whole Catholic Church, and a Formal act of Schism, involving all in the Guilt thereof, who consent to it?

5. Whether it was *put out of the true English Liturgy* by any proper Ecclesiastical Authority, or only by indirect Practice by *Cranmer*, and mere Lay Authority?

6. Whether the *People of this Nation* have not been grossly abused by the *Prejudice* they have been led into against such a Catholic and Apostolic Practice?

7. Whether *Such as Deny, or Dissemble their Practice, or Belief* of the Lawfulness of Prayers for the Dead, and do not honestly declare the same to undeceive the People, may be trusted as Faithful Ministers of Christ, or are rather to be avoided, as temporizing Men pleasers, Deceitful Workers, and actually guilty of Hypocrisy, of abuse of the People, Contempt of the Authority of the Catholic Church, and of Schism?

8. Whether the Clergy of the Church of *England* by Law Established, having from the beginning pretended much *Reverence for Antiquity*; and especially for the Times of the four first General Councils; and appealed thereunto for Determination of Controversies; they who now oppose that Practice, and yet cannot deny it to have been the Catholic Practice of those times, as received from the Apostles, do not plainly signify their Belief, that either the *Principles* or the *Presences* of the said Clergy from the beginning have been false?

9. Whether the *Prejudice*, which the People have conceived upon that Abuse, be not really mere *Superstition*, in such as are sincere; and the *Opposition* of others for fear of *Reproach* or *Temporal Respects*, much worse?

10. Whether this of Prayers for the Dead be not one of the unhappy Differences in Religion, indefensible on the part of the pretended Reformation, which have been the Occasion of so much

